

THE *Tanner* 7/4
SACRAMENT
OF THE
Lord's Supper
EXPLAIN'D.

With Suitable DEVOTIONS to be used
before, at, and after the receiving of it.

To which are added

P R A Y E R S

To be used in Private both Morning and Evening.

T O G E T H E R

With DIRECTIONS and PRAYERS for

S I C K P E R S O N S.

Mr Johnson of Long-Melford

*Publish'd for the Use of the Poorer Sort living
in the Author's Parish.*

N O R W I C H:

Printed by *William Chase*, in the *Cockey-Lane*.
MDCCXXIX.

Thom. Tanner

re dno Arthur





To his Parishioners.

Dear Neighbours,

I Have endeavour'd, (as you well know) during these many Years it has pleased God to continue me amongst you as your Pastor, diligently to instruct you in the Nature of the Sacrament of the Lord's Supper, and to urge its Necessity with a Vigour in some Measure suitable to so great an Occasion. You have often been told the Danger of your wilful neglecting it on the one Hand, and the unspeakable Benefits of a due and conscientious discharge of it on the other ; but notwithstanding all that I have or can say, there are many of you still insensible and unconcern'd in this great Duty and main Privilege of our Religion : One great Reason whereof (it is possible) may proceed from hence ; either, first, because Teaching by

Word of Mouth is too often look'd upon only as a customary Exercise, and so loses its due Force: Or, 2dly, because, notwithstanding all our Publick Preaching, you may still want clear and distinct Apprehensions of the Nature of this holy Ordinance; and having only some confused Thoughts of it, you cannot demean yourselves as you ought in the due discharge of this Duty, nor consequently receive those Benefits, which otherwise you might from it: Or, lastly, because you want suitable Prayers to assist you in your private Retirements both before, at, and after your receiving it. If all, or any of these, be the true Reasons why you have hitherto neglected this necessary Duty, they are now removed, by my putting this little Book into your Hands, without any Expence or Charge to you; and 'tis to be hoped you'll not grudge, or think much to give it a due Reading, and to make that further use of it which is hereby intended.

And so far as it has pleased God to visit you this last Summer with much Sickness, which made my constant Attendance on you on that Occasion, (considering the largeness of this Parish, and the Variety of other Duties incumbent upon me as your Pastor) almost impracticable, that I may in some weak Measure remedy that Inconvenience, in case it shall please God to visit you with the like Sickness hereafter,

To his Parishioners.

V

hereafter, I have herein endeavour'd to explain and set forth the Duties chiefly incumbent on sick Persons; together with Devotions proper on that Occasion. And lest the Flame and Ardour of Devotion excited and raised up on such Solemn Occasions as these, should afterwards flag and grow cold, for want of proper Fuel to nourish and keep it burning I have added two Prayers proper to be used (by those who are not otherwise already better provided) every Morning, and two for every Evening; which may not be an unreasonable Help to the poorer Sort, for whose Use only this Book is intended.

I hereby readily acknowledge, that what I have here put into your Hands, is rather a Collection from other Books, than a Composition of my own; but that matters very little, provided it answers your Wants and Exigencies.

I have only this one Request to you, which is, that since I have so freely put these Papers into your Hands, you would conscientiously observe the Duties herein recommended to you, and believe me herein, that no one can safely neglect the Holy Sacrament, that ever means or intends to go to Heaven.

There is a Day a coming, (it may be much nearer than we are aware of) when all Men must give a strict and severe Account, how they

have used those Means and Opportunities of being acquainted with their Duty, which have been offer'd to them by the Hands of their Spiritual Teachers and Pastors: Ob! let not that which is hereby so kindly design'd for your Benefit and Advantage, minister to your Hurt; and by your still continuing in the wilful neglect of your Duty add to your Condemnation in the great and terrible Day of the Lord.

Lay but this one Consideration seriously to Heart, and then I make no doubt, but by the Grace of God, you'll be prevailed with conscientiously to receive the Holy Sacrament, every time it shall be administred; and thereby make your own Calling and Election sure.

I am,

Your most faithful and loving Pastor,

J. J.



THE

(7)



THE
Nature, End, and Design,
OF THE
SACRAMENT
OF THE
LORD'S SUPPER.



FORASMUCH as no Man can, without manifest Hazard of his Salvation, refuse or neglect to receive the Blessed Sacrament of the Lord's Supper, you must therefore endeavour at all times, when you have an Opportunity for so doing, to dispose and prepare your selves to receive it.

And forasmuch as it is impossible for you worthily to receive this Sacrament, without

a competent Knowledge of the Nature of it, and the End for which it was ordain'd by Christ, I shall therefore endeavour, in the first Place, to explain this to you.

As for the Nature of this Sacrament, it was instituted at Christ's last Supper with his Disciples, and it is called the Lord's Supper in respect of the Time of its Institution: And the Lord's Supper, in respect of the Author of it: And it is likewise so called, in respect of the End of it, which is partly to set forth the Lord's Death, and the Spiritual Food therein received, *viz. The Body and Blood of Christ.*

There are two Parts in a Sacrament, an Outward and Visible Sign, something that you can see, and something signified which you cannot see; what you can see is the Bread and Wine, what you cannot see is an inward and Spiritual Grace, which God gives to us. The Bread and Wine, which is the Outward and Visible Sign, is instituted and ordain'd by Christ himself, as a Means by which we receive this inward and Spiritual Grace; that is to say, we are as sure to receive this inward and Spiritual Grace, if qualified as Christ requires, as we receive the outward and visible Sign: And since it is the same Christ, who instituted the outward Sign, who is to bestow this inward Grace, the duly partaking of the outward Sign must needs be a Pledge to assure us, that we shall receive that inward and Spiritual Grace.

The outward and visible Sign in the Sacrament of the Lord's Supper is Bread and Wine, which we therefore eat and drink, because the Lord Jesus Christ hath commanded them to be received ; that is, to be eat and drank in Remembrance of him ; the inward thing, or that which is signified or represented by this Sacrament, is the Body and Blood of Christ, which as to the Fruits, or Effects thereof, are verily and indeed taken and received in the Lord's Supper.

The Body and Blood of Christ, I say, are received in the Lord's Supper only as to the Fruits, or Effects thereof. For you must not suppose that we do with our Mouths eat the real Flesh, and drink the real Blood of our Lord and Saviour Jesus Christ. No, what we eat is Bread, and what we drink is Wine ; and by doing this according to Christ's Commandment, in Remembrance of his Death and Sufferings, all the Benefits, which he thereby purchased, are made sure, and convey'd to us. For instance, we obtain Pardon and Forgiveness of all our past Offences ; we obtain likewise the Grace and Assistance of God's Spirit, by which our Souls are strengthen'd and refresh'd, in like Manner as our Bodies are strengthen'd and refresh'd by the Bread and Wine.

These

These are the Benefits whereof we are Partakers by this Sacrament; which Benefits, however, are not bestow'd upon all who may chance to receive it, but only upon the Faithful; that is, upon those that receive it worthily.

Now to qualify us to receive this Sacrament worthily, it is necessary you should know the End for which Christ did ordain it. And the End for which Christ did ordain it, was to put us in Mind, that his Body and Blood was broken and shed for us upon the Cross; it was appointed by him for a standing Memorial of his great Love, in offering up his Life for a Sacrifice for our Sins. This will appear from the Words of the Institution, *Do this in Remembrance of me. Luke 22. 19* And St. Paul repeating what Christ said to him himself, *1 Cor. 11. 24, 25*, tells us, that of the Bread he said, ——— *Take, eat, this is my Body which is broken for you; this do in Remembrance of me.* And of the Cup ——— *This do ye, as oft as ye drink it, in Remembrance of me:* And then explains himself in the Verse following after this Manner; *For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.*

But altho' the End of Christ's instituting this Sacrament was the Remembrance of his Death, yet we must commemorate his Death,

not

not barely as the Death of Christ, but as he was a Sacrifice for Sin, in that his Life was offer'd up to God upon the Cross for the Satisfaction of the Sins of the World, and for the Appeasing of God's Anger: just as the Lives of Beasts were, under *Moses's* Law offered for the Satisfaction of such and such Offences; upon which the Party offending was acquitted of whatever legal Guilt he had contracted. When therefore we commemorate the Death of Christ, we must remember not only that he died, but that his Life was offered up to God, a Sacrifice; and was accepted of him, for the Sins of the whole World. This the Scriptures assure us of, and this the Church expresses in the Prayer of Consecration, thus, — *That God of his tender Mercy gave his only Son Jesus Christ, for our Redemption, who made there (by his own Oblation, of himself once offer'd) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World.*

But it is not enough that we know the End for which this Sacrament was ordain'd to qualify us to receive it worthily, but it is also required that we examine our selves, first, whether we repent us truly of our former Sins, and steadfastly purpose to lead a new Life: 2dly, Whether we have a lively Faith in God's Mercy to Mankind, through the Merits and Satis-

Satisfaction of Jesus Christ, together with a thankful Remembrance of his Death. And 3dly, whether we be in Charity with all Men; that is, whether we do not wish or desire Hurt to any Man, but are disposed, or ready to do good to all Men, Enemies, as well as Friends. If we have all these Qualifications, we are fit to receive this Sacrament, and not otherwise.

And that you may know whether you have these Qualifications or no, 'tis very advisable you should examine the whole Course of your Lives, by the Rules of God's Commandments; or by such a Catalogue of Sins, as you'll find at the End of the whole Duty of Man.

Read over seriously and carefully that, or some other Form of Self-Examination; and at the End of every one of them, put the Question to your selves, whether you are qualified or not?

Be careful to mark each Particular, which your Consciences accuse you as guilty of, and be sure to repent of it; and in your Prayers make a special Confession of the particular Sins, and earnestly implore God's Pardon and Forgiveness for them.

Now there are two Extrems, into which many Men run with respect to this Duty of the Lord's Supper: The first is of those who thrust themselves into this Holy Service, without repenting of their Sins, and reforming their
Lives

Lives. These Men come to this sacred Ordinance out of meer Ceremony, as a Thing of Course, and without any Regard to the Obligations they thereby lay upon themselves; such as these the Church earnestly warns to forbear coming to this Holy Table, lest they eat and drink their own Damnation.

The other Extream which some good Men are apt to run into, is this; they imagine, tho' they live never so good Lives, yet they must not come to the Holy Sacrament, without a Week's, or some shorter time, abstaining from Company, and going thro' several Rounds of Devotion, which they have tied themselves to; and if their Business and Employments will not allow them to do this, they cannot think themselves fit to approach the Lord's Table.

Now 'tis true, that besides our habitual Preparation by Repentance, 'tis a commendable Custom in Christians, before their coming to the Holy Sacrament, to set apart some particular Time for the Examination of their Lives, and the more frequent Exercises of Piety and Devotion; but still Men might make this Examination very easy to themselves, (and then they would have nothing else to do, but to trim up their Lamps, that is, quicken and enliven the Graces of a good Life) if they would but take a strict Account every Night,
before

before they go to Bed, of the Miscarriages of the Day past, what Sins of Omission, or Commission they have been guilty of, and then confess them to God with an hearty Sorrow and Shame, and great Detestation of themselves for such their Folly, firmly resolving never to be guilty of the like again; nay, and even to avoid the very first Motions and Occasions of those Sins they did upon Examination find themselves guilty of. A speedy, present, and particular Repentance, is the only way to keep our Accounts clear and even, and then we shall always be duly prepared to receive the Holy Sacrament, altho' it should be administered every Day: For nothing but Sin unqualifies Men for that sacred Ordinance, and every wilful unrepented Sin does do it; but then it not only unqualifies us for the Holy Sacrament, but it does moreover shut us out of all hopes of Salvation; for this is an undoubted, fundamental Truth, for which we have Christ's own Word, *That unless we repent* not of this, or that Sin only, but of every wilful Sin, *we shall perish. Luke 13. 3.* And since Confession is allow'd to be a necessary Ingredient in every true Repentance, how necessary is it for us to make a narrow Scrutiny and Inspection into our Lives every Night, lest some Sin committed in the foregoing Day should escape our Notice. The Errors
and

and Miscarriages of our Lives are so numerous, that if the very best of us all should omit this Duty but one Month, nay but one Week, many Sins will unavoidably escape our Memories, and then we can no otherwise repent of them, but in that one general Confession of Holy *David*, *Psf. 19. 12. Lord cleanse thou me from my secret Sins.* But how can we call those Sins secret, which are concealed from us for no other Reason, but because we would not take the Pains aforementioned to discover them? we made our selves Strangers to our own Condition, for want of calling our selves thus early to an Account, and then we hope God will forgive us in the Lump, and that one general Confession of them will suffice; which as it is more than God has any where promised us, so it must be the very extremity of Madness for us to depend upon it. And this proves the indispensable necessity of a daily Self-Examination; which, if carefully perform'd by us, we may then (as has been already observ'd) approach the Lord's Table, altho' it be administred every Day.



*Forms of Prayer proper to be
used, Before, At, and After
the Receiving of the Holy Sa-
crament.*

On the *Friday*, or some Day of the Week before the Sacrament, these following Prayers may be used.

A Prayer before Self-Examination.

HEAR the Voice of my humble Petition,
O Lord, now I cry unto thee; and lift
up my Hand towards thy Mercy Seat; behold,
Lord, now I am about to Search into my own
Heart; but, alas! my Heart is deceitful, and
desperately wicked; who can know it? Thou
therefore, who searchest the Heart, and triest
the Reins, discover to me all the Evils and
Deceits of my Heart, that I may confess, be-
wail, and forsake them, and obtain Mercy.
Lord hear me; Lord help me; for the Merits
of Jesus Christ my Saviour. Amen.

A Prayer after Examination.

O God to whom Vengeance belongeth, O
God to whom Vengeance belongeth,
shew thy self, but let it be in Pity and Com-
passion to me thy wretched and unworthy Ser-
vant,

vant, who in all Humility confels my self a
 wicked and sinful Creature : I acknowledge
 those Sins, which if I would, I cannot hide
 from thee ; my Sins of Pride and Vain-Glory,
 of Hatred and Envy, of Gluttony and Wan-
 tonnesſs: I accuſe my ſelf of my wicked De-
 fires and Thoughts, which I have conceived ;
 particularly, &c. of my wanton
 and evil Words which I have ſpo- *Here mention the*
 ken ; particularly, &c. of my *Sins you have no-*
 naughty and ungodly Deeds which *ted down in your*
 I have committed ; particularly, &c. I ac- *Paper.*
 knowledge and bewail theſe my manifold Sins
 and Wickedneſſes, which I from time to time
 moſt grievouſly have committed by Thought
 Word, and Deed, againſt thy Divine Majeſty,
 provoking moſt juſtly thy Wrath and Indigna-
 tion againſt me: I do earneſtly repent and am
 heartily ſorry for theſe my Miſdoings, the
 Remembrance of them is grievous unto me,
 the Burthen of them is intolerable. Have
 Mercy upon me, have Mercy upon me, moſt
 merciful Father ; for thy Son *Jeſus Chriſt's*
 Sake, forgive me all that is paſt, and grant
 that I may ever hereafter ſerve and pleaſe
 thee in newneſs of Life, to the Honour and
 Glory of thy Name, thro' *Jeſus Chriſt* our
 Lord. *Amen.*

FORGIVE me my Sins, O Lord, forgive me
 the Sins of my Age, and the Sins of my Youth,

the Sins of my Soul, and the Sins of my Body, my secret and my whispering Sins, my presumptuous, and my crying Sins, the Sins I have done to please my self, and the Sins I have done to please others.

FORGIVE me my wanton and idle Sins, forgive me my serious and deliberate Sins; forgive me those Sins which I know, and those Sins which I know not; the Sins which I have labour'd so long to hide from others, that now I have even hid them from my own Memory. Forgive me them, O Lord, forgive them all; of thy great Mercy let me be absolved from all my Offences; and of thy bountiful Goodness, let me be deliver'd from the Bands of those Sins which by my Frailty I have committed. Grant this, O Heavenly Father, for *Jesus Christ* his Sake, our blessed Lord and Saviour. *Amen.*

THEN say the 51st *Psalm*, *Have Mercy upon me, O Lord, &c.* and conclude with *Glory be to the Father, &c.*

Then add these Prayers.

I Renounce, O Lord, the Devil, and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh; henceforth I resolve to serve none but thee, and to make it the whole Concern of my Life to keep thy Commandments. I am
now

now preparing to renew my baptismal Vows, which, alas! I have hitherto so often violated: I thank thee, O Heavenly Father, for the gracious Opportunity; and by thy Help, I will keep it inviolable all the future Days of my Life, and live hereafter as a sworn Votary to thy Love.

O my God! I dedicate my self to thee this Day; I offer unto thee my Senses and my Passions, and all my Faculties; I offer unto thee all my Desires, all my Designs, all my Studies and Endeavours; all that I have or am, I offer up entirely to thy Service. Lord, Sanctify me wholly, that my whole Spirit, and Soul and Body, may become thy Temple: O do thou dwell in me, and be thou my God and I will be thy Servant. Tho' I am able of my self to do nothing that is good, thro' thy Strength I can do all Things: O perfect thy Strength in my Weakness; Let thy holy Spirit purify my corrupt Nature, succour me in all Temptations, and assist me in all my Religious Duties. Hold thou ^{up} my goings in thy Paths, that my Footsteps slip not; give me that victorious Faith, which overcometh the World; and let thy preventing and restraining Grace always preserve me; to thy keeping I commit my Soul: O cover thou me in the Day of Battle, against my Spiritual Enemies; and so conform my whole Life to the Example of my blessed

Saviour, that at the dreadful Day of Judgment, I may find Mercy; thro' his Merits, who liveth and reigneth with thee and the Holy Ghost, one God blessed for ever. *Amen.*

I Stedfastly believe in Thee, O sweetest Jesus, Son of the Blessed Lamb of God, which takest away the Sins of the World; in thy all-sufficient Merits alone I trust for the Remission of my Sins; thro' the Blood of thy Cross, I hope for Peace with God, Strength against the Powers of Darkness; thy Grace, and the Communion of thy Spirit here, and everlasting Bliss with thee hereafter. In thy unfathomable Grace, and the unsearchable Depths of thy Love, is my Hope; my ~~Hope~~ standeth in thy Name, and I will not fear what Men or Devils can do unto me.

O my crucified Saviour, I adore and gratefully commemorate the Triumphs of thy Almighty Love, in taking on thee for our Salvation the Form of a Servant; in enduring Reproaches, Contradictions and Revilings, for our Sakes, and in becoming Obedient unto Death, even the Death of the Cross: By thy Stripes we are healed; by thy Death we live; thy Life-giving Blood hath reconciled us to God; and thy Crown of Thorns, has purchased for us a Crown of Glory. O the Depth of the Riches of thy Love! how unutterable is

is the greatness of thy Mercy! how unsearchable the treasures of thy Goodness! O all ye Angels, behold and wonder, wretched Man hath sinned against God, and God himself hath suffer'd the Sinners Punishment. O ye blessed Host of Heaven, adore with me my crucified Saviour; adore and praise his unknown, inexpressible Agonies, his astonishing Love, and amazing Condescension.

O my gracious Lord, my Heart is full of the Sense of thy Love, in laying down thy Life for our Sakes; and what have I to return to thee, but Love again? It is all I have to offer thee; accept it, O merciful Lord, imperfect as it is, and daily heighten my Sense of thy Love to me. O thou infinite Lover of Souls, with all my Heart, I love, I praise, I adore thy Love to me; but alas! I can never do it enough here; O translate me to thy Kingdom of Glory, in thy own good time, that there I may love thee to the utmost Capacity of a created Being, and praise thee to all Eternity. *Amen, Lord Jesus, Amen, Amen.*

O Lord God, I do from henceforth resolve, to love my Neighbour as my self; and to love him, not only in Word, but in Deed and in Truth. I do, from my Heart, forgive all Men their Trespases: Do thou, O Lord, forgive them also. Lord, bless them that ^{against me} ~~do~~ ^{del} ~~del~~

^{have}
~~me~~ me, and do good to them that have despite-
 fully used me, and repay them good for evil.
 If I have done Wrong to any Man, I am willing
 to make him Restitution; if I have given to
 any of my Brethren just Cause of Offence, I
 am ready to acknowledge my Fault, and to
 amend it: And do thou, O Lord, make them
 placable, easy to be entreated, ready to for-
 give; that being, as much as lieth in me, at
 Peace with all Men, and none of my Brethren
 having ought against me, I may with a sincere
 and peaceable Heart, offer my Gift at thine
 Altar, and be graciously accepted; thro' the
 Merits of my blessed Saviour Jesus Christ.
Amen.

A Form for a general Intercession.

HOly, Holy, Holy, Lord God of Hosts, I,
 a miserable Sinner, humbly acknowledge
 that I am altogether unworthy to offer up a-
 ny Petitions unto thee; yet since thou hast
 commanded us to make Prayers and Interces-
 sions for all Men, in obedience to thy Com-
 mand, and with Confidence of thy unlimited
 Goodness, I commend to thy Mercy and Di-
 vine Providence, the Wants and Necessities of
 all Mankind.

LORD, let it be thy good Pleasure, to restore
 to thy Catholick Church, primitive Peace and
 of unity; and to preserve it against the Gates
 of Hell. Parti-

PARTICULARLY, O Lord, I implore thy Mercy for this sinful Nation ; for the Iniquity of the Land is exceeding great ; we have been unthankful under thy Blessings ; incorrigible under thy Judgments ; and unprofitable, under all the Means of Grace ; and what can we expect from thee, but to drink deep of the Cup of thy Wrath. But, O Lord, in the midst of Judgment remember Mercy : O be favourable to thy People, and give us all Grace, to turn to thee, in Weeping, Fasting, and Prayer ; to put a Period to our Provocations, that thou mayst put a Period to our Punishment.

DEFEND the Church of England from all the Assaults of Schism, Heresy or Sacrilege ; and bless all its Bishops, Priests, and Deacons, with Apostolical Graces, exemplary Lives, and sound Doctrine.

O let it be thy good Pleasure, to save and Defend the King from all his Enemies ; bless him, and all his Royal Relations, with such a Measure of temporal good Things, as thou knowest to be most expedient for them and crown them at last with eternal Glory:

GRANT to the Privy-Council Wisdom from above ; to all Magistrates Integrity and Zeal for Religion ; to the Gentry and Commonalty pious and just, peaceable and loyal Hearts ; and to the whole Nation healthful, fruitful, and peaceful Seasons. To all Jews, Turks,

Infidels, Atheists, and Hereticks, give the Grace of Conversion; to all wicked Men and Malefactors timely Repentance, to the Disconsolate Comfort, to the Sick Health, to those that are in Pain Ease, to the Afflicted Patience, to the Hungry Food, to the Naked Rayment, to the Captive Liberty, and to the Oppressed Deliverance.

THOU, who knowest the Conditions, Desires, and Wants of all Men, suit thy Blessings and Graces to our several Necessities of Soul and Body: Mercifully hear all our Supplications, and those Things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

A Prayer, which may be added to the daily Devotions of one who is preparing for the Reception of the Blessed Sacrament; and is always to be used the Morning he intends to Communicate.

THOU, O blessed Jesus, of thine infinite Mercy, hast given thine own Body and Blood, to be our spiritual Food, to strengthen and refresh our Souls; by that immortal Food thou nourishest our Souls to live the Life of Grace here, and quickenest in us the Hopes of Life Everlasting hereafter. Lord evermore

evermore give me this Bread; evermore make me a Partaker of those Benefits which, thro' thy Mercy, this holy Ordinance is instituted to convey. I desire to come to thy Table, O Lord, out of a deep Sense of the want I have of that spiritual Feast, to which thou there invitest me: I desire to come to testify my Sense of thy Love in dying for me; my stedfastness in the Communion of thy Church, and my Charity to all the World. I hunger and thirst after thy most blessed Body and Blood; O feed, refresh, and nourish my Soul therewith unto Life everlasting.

O Blessed Jesus, so open my Eye of Faith, to discern thy Body and Blood in this Holy Sacrament; so dispose and prepare my Soul, at this time, to Communicate; so cloak me with the Wedding Garment of Righteousness, that I may be a welcome Guest at thy Table: Give me a lively Faith, profound Humility, filial Obedience, inflamed Affections, universal Charity, and raise in my Soul all those Heavenly Transports of Zeal and Devotion, of Love and Desire, of Joy and Delight, of Praise and Thanksgiving, which become the solemn Remembrance of a crucified Saviour, which become one redeemed by the Blood of God. *Amen*, most gracious Saviour, *Amen*.

Prayers

*Prayers for the Morning on which you intend
to Communicate.*

BE pleased, O eternal God, to accept of that Representation I intend this Day to make before thee, of that All-sufficient Sacrifice, which thy Son our Saviour Jesus Christ made upon the Cross : Let the Merit of it plead effectually for the pardon and forgiveness of all my Sins, and render thee favourable and propitious to me a miserable Sinner; let the Power of it prevail against all the Powers of Darknes; let the Wisdom of it make me wise unto Salvation; and let the Peace of it reconcile me to thee, and bring to me Peace of Conscience.

I adore thee, O blessed Jesus my Redeemer, who didst endure the painful and shameful Death of the Cross, to recover me from a State of Sin and Misery: I admire thine infinite Condescension, who wert pleased to be made miserable, that I might be made happy; poor, that I might be enriched; and didst die, that I might live for ever. With all my Soul, O dear Jesus, I love and praise thee, for these stupendious Expressions of thy Bounty and Goodness towards me. O Lamb of God, that takest away the Sins of the World, have Mercy upon me. O Lamb of God, that takest away the Sins of the World, grant me thy Peace: *Amen, Lord Jesus, Amen.*

I come

I Come to thee, O my Lord God, from whom are the Preparations of the Heart, and the good Dispositions of our Minds for thy Worship and Service: Fit me, O Lord, by a hearty Contrition of my Sins, and a sincere Resolution of a better Course, to approach thy Altar. Accept of the Expiation, which thy Son hath made, of all my Transgressions, by the Sacrifice of himself, as of a Lamb without Spot and Blemish: Let the Remembrance of his bitter Sufferings for them pierce my very Heart, and engage me for ever to love and serve him, who laid down his Life for me. Cleanse me, O Lord, from all filthiness of Flesh and Spirit, that I may be a meet Guest for thy holy Table, and a real Partaker of those Blessings and Benefits, which are represented in the Sacrament of Christ's Body and Blood: Strengthen, O Lord, all good Dispositions in me: Enable me, by thy Grace, faithfully to perform the Conditions of that Covenant, which I intend this Day to renew in the Holy Sacrament, by dedicating my self entirely, and for ever, to the Service of my blessed Redeemer, who hath loved me, and washed me from my Sins in his own Blood: To whom be all Honour and Glory, Thanksgiving and Praise, Love and Obedience, for ever and ever. *Amen.*

Prayers

Prayers to be used after Sermon is ended.

I Will wash my Hands in Innocency, O Lord, and so I will go to thine Altar ; I will go unto the Altar of my God, even the God of my Joy and Gladness.

O gracious God, whose Pity and Compassion exceeds the Kindness of the most tender Father, look upon me thy Servant, who encouraged by thy Goodness have here presum'd to cast my self before thee. O let those Arms that were stretched upon the Cross, be now open to receive me to thy Mercy. I am vile and sinful, but whither shall a Sinner, under a Load of Guilt and Misery, fly, but unto thee the Fountain of all Goodness. Let thy merciful Ears, O Lord, be open unto my Prayers, and spare me.

COME Lord Jesus, and take Possession of me, and let every Thing that is hateful in thy Sight fly away from thy Presence ; be thou the only Object of my Love, the only Spring of my Desires, the constant Food and Nourishment of my Soul in this Life, and its eternal Reward and Happiness in that which is to come. *Amen.*

When the Bread is broken, and the Wine is poured out, say,

I Believe, Lord help my Unbelief, my Saviour was broken for my Sins upon the Cross, and suffer'd an accursed Death.

By

By his Merits I wholly trust I shall escape the Curse of that Death, which is due for my Sins. O wretched Creature, that I am, that I by my Sins should thus wound the World's Redeemer.

When the Minister is drawing near, say,

O Lord, I am not worthy that thou shouldst come under my Roof; but seeing it is thy good Pleasure to vouchsafe me this Favour, cleanse me, I beseech thee, from all my Sins, that I may entertain thee in a pure and ^{sanctified} Heart, unto my Life's End. *Amen.*

At the Time of Receiv'ing, say,

LET thy crucified Body deliver me from this Body of Death.

After the Bread.

O Blessed Jesus, I do heartily believe, that thou wast crucified upon the Cross, and that for my Sins, as well as for any other: And as I have now received this Bread broken, whereby my Body shall be nourished; so I believe that I also have received in a Spiritual Manner thy Body crucified, with all the Benefits thereof, *viz.* the full Pardon of all my Sins and Transgressions, and the strengthening of my sinful Soul. *Amen.*

Before the Cup.

O What Preparations doth my gracious Master make for me; who thinks it not enough to give his blessed Body, but is also pleased

pleased to pour out his most precious Blood, that I may drink thereof : Behold, Lord, I thirst, and this Wine of Joy makes me more impatient to taste of this Cup of Salvation, and Thanksgiving : Thou that hast prepared it for me, make it thy Holy Blood, and then it shall ^{cleanse} ~~cheer~~ my Soul, and make it thine for ever: *Amen.*

At the Receiving of the Cup.

I Drink this in Remembrance, that Christ's Blood was shed for me, and am thankful. O let it purge my Conscience from dead Works, to serve thee the Living God.

After the Cup, say,

I Have sworn, and am stedfastly purposed, to keep thy Righteous Judgments.

LORD Jesus, accept of me, and so powerfully and graciously assist me, that I may faithfully behold thee in thy holy Ordinances.

THAT I may clearly see, and joyfully confess what great Things thou hast done for my Soul.

THAT I may truly and faithfully love thee, devoutly serve thee, earnestly embrace thee, and eternally enjoy thee.

After the Communion is ended.

O Blessed God, grant that this Sacrament, which by thy Mercy I have now received, may not be unto me unto Judgment and Condemnation, but that it may be Sweetness

to

to my Soul, Health and Safety in every Temptation, Joy and Peace in every Trouble, Light and Strength in every Word and Work, Comfort and Defence in the Hour of my Death against all Opposition of the Spirits of Darkness; and grant that no unclean Thing may be in me, who have now received thee into my Heart and Soul. *Amen.*

O Blessed Jesus, who hast made me this Day a Partaker of thy blessed Body and Blood, thy Mercy hath given it, and my Faith hath received it into my Soul; O let me ever feel the happy Virtue and Effects of it. Put thy Fear into my Heart, to keep those Vows and Promises which I have, on this Solemnity, rendered unto thee in my Mind, that I may not Sin against thee. Enrich me with all those Graces, which come from his precious Body and Blood, and hereafter bring me to thine everlasting Glory, for thy Merits and Mercies sake. *Amen.*

I Will love thee, O Lord my King, and I will praise thy Name for ever and ever.

Glory be to thee, O Lord God, for giving me this blessed Opportunity of coming to thine Altar. O grant that I may never more pollute my Soul, which thou hast now made thy Temple to reside in, who art the God of Purity.

Praise

PRAISE the Lord. O my Soul, while I live, will I praise the Lord ; as long as I have any being, I will sing Praises unto thee, O blessed Saviour, my King and my God.

O gracious Lord, pardon all my Failings, accept all my Prayers and Praises, and supply all my Wants, which I Sum up in thy own blessed Words,

Our Father, &c.

Prayers for the Morning

O God, who art the Giver of all good Gifts, and the Father of Mercies. I thine unworthy Servant entirely desire to praise thy Name for all the Expressions of thy Bounty towards me. Blessed be thy Love in giving thy Son to die for our Sins ; for the Covenant of Mercy confirm'd by his most precious Blood ; for the Means of Grace instituted by him here, and the Hopes of Glory thro' his Merits hereafter. I also blefs thee, for that after all my Refusals of thy Grace, thou still hast Patience with me, and hast added this one Day more to those I have mispent already, that I may finish the Work thou hast set me to do, and renew and perfect my Repentance. Pardon, good Lord, all my former Sins, and all my Abuses of thy Forbearance, and Long-suffering, for which I am now sorry at my Heart ; and give me Grace to lead a more holy Life, and
to

be more careful in improving all future Opportunities. Make thy self always present ⁱⁿ ~~in~~ ^{to} my Mind, and let thy Love and Fear rule in my Soul, in all those Places and Companies, where my Occasions shall lead me this Day: Keep me chaste in all my Thoughts, temperate in all my Enjoyments, humble in all my Opinions of my self, charitable in all my Speeches of others, meek and peaceable under all Provocations sincere and faithful in all my Professions and so just and upright in all my Dealings, that no Necessity may force, nor Opportunity in any kind allure me to defraud, or go beyond my Neighbour. When thou bestowest Good on others, let me not envy, but rejoyce in it; and when thou addest any thing to what I already enjoy, let me own thy Mercy, and humbly thank thee for it. Afford me convenient Supplies in all my reasonable Necessities, and protect me against the approach of all Dangers. Make me diligent in my ^{Studies} Business, and give such Success to my honest Endeavours, as thou seeest most expedient for me; and teach me contentedly to submit, and not to repine at any thing that happens to me by the allotment of thy wise Providence. In all my Passage thro' this World, and my manifold Concerns therein, suffer not my Heart to be too much set upon it; but always fix my Eye upon the blessed Hope of everlasting Life; that

that I may make all the Things of this World minister unto it; and to be careful above all things, to fit my Soul for that pure and perfect Bliss, which thou hast prepared for them, who love and fear thee, in the Glories of thy Kingdom.

EXTEND also, I humbly beseech thee, thy Grace to all Men in all Places, both high and low, rich and Poor: More particularly bless and defend our Sovereign Lord the King; let his Enemies be cloathed with shame, but on his Head let the Crown flourish. Give a double Portion of thy Spirit to the Ministers of thy holy Word and Sacraments, that they may be burning and shining Lights in the midst of a crooked and perverse Generation. Bless my Relations, Friends and Benefactors, (particularly, &c.) turn the Hearts of mine Enemies, that they may no longer hate me; forgive me and them all our Sins, and grant us Mercy in the dreadful Day of Judgment; thro' the Mediation and Satisfaction of thy blessed Son Jesus Christ, to whom with thee and the Holy Ghost the Comforter be all Honour, Praile, and Thanksgiving, in all the Churches of the Saints for ever. *Amen.*

O Merciful God, by whose Bounty alone it is, that I have this Day added to my Life, I beseech thee so to guide me in it by thy Grace;

Grace, that I may do nothing that may dishonour thee, or wound my own Soul, but that I may diligently apply my self to do all such good Works, as thou hast prepared for me to walk in; and Lord, I beseech thee, give thy Angels charge over me, to keep me in all my Ways, that no Evil happen unto me, nor any Plague come nigh my Dwelling, but that I and mine may be safe under thy gracious Protection, thro' Jesus Christ. *Amen.*

Our Father, &c.

Brief Heads of Self-Examination before your Evening Devotion.

HOW hast thou spent thy time this Day? Hast thou had any vain, unclean, or revengeful Thoughts? and if so, hast thou neglected to resist them? or hast thou voluntarily indulged them, and consented to them?

Hast thou been guilty of evil Speaking, of passionate and angry Expressions, of any Falseness in imposing upon others, of any immodest or provoking Speeches, or of profane Cursing and Swearing?

Didst thou offer up the first of thy Thoughts to God, when thou didst awake? Didst thou perform the Duties of the Closet and Family, with such Attention and Fervour of Mind, as thou oughtest?

Hast thou been diligent and just in thy Calling? Hast

Hast thou, during thy Business, made some short Aspirations towards Heaven?

Hast thou said Grace before, and after thy Meals?

Hast thou eaten with Modesty and Temperance, and avoided Vanity, Detraction, and Pride?

Hast thou govern'd thy Passions, and made thy Discourse useful and profitable?

Have thy Diversions been moderate, and have they not been the Occasions of offending God?

Hast thou received any particular Mercies? and if so, hast thou been thankful for them?

If thou hast had leisure, hast thou employ'd thy time in doing good to others, or in improving thy self by reading the Scripture, or some other practical Book of Religion?

When you are thus examining your self, pause a while at every particular Question; and where you find your self not guilty, say, *Glory be to thee O Lord, for preserving me from this Sin*; and where you find your self guilty, confess the same in your Evening Prayers, which follow.

Prayers for the Evening:

O Almighty Father, who gavest the Sun for a Light by Day, and the Ordinances of the Moon and Stars for a Light by Night; vouchsafe

vouchsafe to receive me this Night and ever into thy Favour and Protection; Defend me from all sad Casualties and evil Accidents; and rule and govern me with thy holy Spirit, that I may pass this Night without Sin, and be preserved from the Infection of every Temptation. Let not the Sins of this Day deprive me of thy gracious Protection; but let thy merciful Ears be open to my Prayers for Pardon and Forgiveness. *particularly forgive*

I desire, O Lord, with Sorrow and Shame to confess *these* my Sins unto thee, and to humble *myself* my self, at the remembrance of my Folly: O thou God of Pity and Compassion, have Mercy on me; for thou art our Father, merciful and gracious, and hast revealed to us thine infinite Mercies in Jesus Christ; for his sake give me true Penitence, and the perfect remission of my past Sins; wash my Soul in the Blood of the holy Lamb, and the Baptism of Repentance; and grant that I may henceforth live a holy and a blessed Life, in all Godliness and Honesty, increasing in the Knowledge of God, and being fruitful in every good Work. O let it be the Work of my Life to obey thee, the joy of my Soul to please thee; that in a constant and faithful discharge of my Duty, I may watch for the coming of my Lord, and be ready to enter in with him, at whatsoever Hour he shall come. *of*

THOU, O Lord, who by thy blessed Son, our most gracious and most holy Redeemer, hast subdued all the Powers of Hell and the Grave, taken away the Sting of Death, and broke in Pieces the Powers of Darkneſs; have Mercy upon me now, and at the Hour of Death: O let me not be ſnatch'd away unprepared, nor ſurpriz'd in any Act of Sin, nor called upon when my Lamp is untrim'd: Let my Death (if it be thy bleſſed Will) be neither violent, or untimely, but after the ordinary Viſitation of Men; preſerve my Reaſon and Religion, my Faith and Hope, my Senſe and Speech perfect and uſeful to the laſt of my Days; and grant that I may die the Death of the Righteous, and ^{may} my future State be like his.

HAVE Mercy, O Father of the Spirits of all Fleſh on all Mankind; Convert all Jews, Turks, and Heathens, to thy Truth; ſtrengthen and confirm all Chriſtians therein; bleſs the Univerſal Church, unite it, and heal its Breaches; reform whatever is amiſs in it, and eſtabliſh it in Truth and Peace. Preſerve and defend all Chriſtian Princes, eſpecially our Sovereign; proſper and bleſs all his Undertakings, and abate the Pride and Malice of his Enemies. Bleſs the Clergy with ſoundneſs of Doctrine, and purity of Life; the Council with Wiſdom, the Judges with Integrity, the Ma-
giſtrates

gistrates with Discretion, and the People with the Grace of Obedience and Loyalty. Comfort and relieve those who labour under any Affliction of Body or Mind, who are in Dangers or in Want, in Prison or condemn'd to Death. Those that love, or do good to me, reward sevenfold into their Bosom; those who hate me without a Cause, convert and forgive; and grant us all ^{so} to pass thro' Things Temporal, that we finally lose not things Eternal, thro' Jesus Christ our blessed Saviour.

Amen:

O Blessed Lord, the Keeper of *Israel*, that neither slumberest nor sleepest, be pleased in thy Mercy to watch over me this Night; Keep me by thy Grace from all Works of Darkeness, and defend me by thy Power from all Dangers: Grant me moderate and refreshing Sleep, such as may fit me for the Duties of the Day following: And, Lord, make me ever mindful of that time when I shall lye down in the Dust; and because I know neither the Day nor the Hour of my Master's Coming, grant me Grace that I may be always ready, that I may never live in such a State as I shall fear to dye in; but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord; so that living or dying, I may be thine, thro' Jesus Christ.

Our Father, &c.

The

The Duties of the Sick.

THAT worldly matters may not distract or discompose you, or break Love amongst those you leave behind, prudently settle your Estate betimes, so as may be most serviceable to him that lent it you.

If you have fallen out, or wronged any one in Word or Deed, be thoroughly reconciled to them, and do all you can to make Satisfaction; for Satisfaction or Restitution in all Cases of Wrong or Injury, is a necessary Ingredient in every true Repentance.

LABOUR to get the Benefit of Sickness, such as Patience under the Visiting Hand of God, a Contempt of this World, and a sincere Desire to be with God and Christ, in Comparison of whom, all that this World affords, is of no worth or value.

AND that you may be entituled to the Enjoyment of God and Christ in Heaven, you must speedily, seriously, and impartially examine your State, your Heart, and Life: You must recollect your particular Errors, be deeply humbled for them, and firmly resolved in the Strength of God, to live a holy Life, if you Recover.

RENEW your Repentance for Sin, raise and increase in you an hearty Sorrow for it; consider the Turpitude and Baseness of it, and how

ungrateful and disingenuous you have been, in having offended so good a God, so gracious a Father; which, if you well consider, you cannot fail to take up strong and firm Resolutions of living better for the future.

STIR up and increase in you the Love of God, who at first gave you your Being, and still preserves you in it, from whose Bounty alone proceed all the good Things we partake of; who has not only taken Care of our Bodies, in accommodating us with the good Things of this Life, but has much more gloriously manifested his excessive loving kindness towards us, in the Care he has taken for the Welfare of our immortal Souls, by giving his own Son, his only begotten and well beloved Son, the ever blessed Jesus, to assume our Nature, and be born into the World, to be despised and rejected of Men, flouted and derided, and at last put to Death upon the Cross for our Redemption: *That as in our first Parent Adam all have died, so in him, the second Adam, all might be made alive.* 1 Cor. 15. 22. And can you observe this astonishing Manifestation of the Divine Goodness towards rebellious and sinful Men, and not stand amazed to think, that you should ever find in your Heart to disobey a God of such abundant, such excessive Pity towards us?

APPLY your Saviour's All-sufficient Satisfaction

saction and Purchase for Returning Sinners to your own Soul ; confidently cast your self upon your Merciful Father, your Redeemer his Merits and Mediation, without Fear or Distrust ; he will not condemn his Friends, his Followers, his own Flesh ; nothing can reasonably make you doubt of the Pardon of your Sins, but the Insincerity of your Repentance.

TELL Standers-by of the Worthlessness, Vanity, and Deceitfulness of all Worldly Things, and how miserable all Men are that are not good. Bear your Pains with a becoming Christian Patience : Remember Passive Obedience is that which God now especially calls you to, in which you must serve and honour him in the Conclusion of your Labours. Be an Example of Faith, and Patience, Heavenly-mindedness, and Joy in God to all about you : To which End consider with your self what a vile Body is now going to be dissolved, that hath been so great an Enemy, Pressure, and Hindrance to your Soul ; what a World you are leaving, and what a Life you are entering upon ; that you are leaving a dangerous, troublesome Pilgrimage, and are entering upon a State of endless Peace and Rest ; look upon it as a singular Mercy, that Death hath so suitable a Harbinger and Forerunner, as this your Sickness, which is sent to you by the wise Disposer of all Things, that loves you far better

ter than you love your self, that never meant you harm in any thing he hath done unto you, that hath provided for you a Saviour, and eternal Happinels, and hath done so much to bring you thither.

PRAY more earnestly and fervently than ever: Stir up in your Heart your Expectations, and longing Desires after the Felicity to which you are going, even to your glorified Saviour, who is concern'd for you, intercedes for you, and is ready to receive you; and consider what Ground of Joy it must needs be to your departing Soul, to think that your Head and Saviour is in Possession of the Kingdom you are passing unto. Get right Apprehensions of Death, and take away the Disguise of it. Look not upon its formidable Appearance, as attended with Groans, Convulsions, &c. but as a Priviledge granted to Believers, as part of your Christian Charter, as an Enemy conquer'd and made our Friend: In what mild Phrases does the Holy Scripture mention it, viz. *as an Uncloathing, a Departure, a going to Rest, an Entrance into our Master's Joy, a Sleeping in Jesus, &c.* Did we really believe this, it should, methinks, be as hard to persuade a Saint to live, as a Sinner to die; a Believer to keep on his Earthly Tabernacle, as a wicked Man to put it off.

BE often meditating upon those precious Promises, and melting Expressions made to

every sincere Penitent, Come unto me all that travel, and are heavy laden, and I will refresh you. Matt. 11. 28. Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. Matt. 25. 34. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life. Joh. 3. 16. All that the Father giveth me shall come unto me; and him that cometh unto me, I will in no wise cast out. Joh. 6. 37. Say unto my Brethren, I ascend to my Father, and your Father, to my God, and your God. Joh. 20. 17. If any Man serve me, let him follow me, and where I am, there shall my Servant be. Joh. 12. 26. By him all that believe are justified from all Things, from which you could not be justified by the Law of Moses. Act. 13. 39. I will be merciful to their Unrighteousness, and their Sins and Iniquities will I remember no more. Heb. 8. 12. There is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit. — Who shall lay any thing to the Charge of God's Elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right Hand of God, who also maketh Intercession for us. Rom. 8. 1. 33. &c. Blessed are the Dead that die in the Lord

from

from henceforth; yea^{so} saith the Spirit, that they may rest from their Labours; and their Works do follow them. Rev. 14. 13. I am the Resurrection^{and} of the Life, saith the Lord; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Joh. 11. 25. 26.

BEWARE of a troublesome, quarrelous, and peevish Temper to those about you; the Lord beareth your Murmurings, which you murmur against him. Exo. 16. 8. Shall the Thing say to him that form'd it, why hast thou made me thus, liable to those Distempers, and Diseases? Impatient complaining multiplies your Pains. What Folly is it, to vex or disturb your self at that which you cannot help, which the Providence of God, and the frailty of your Nature hath made necessary for you to endure? Was God's Providence to Christ the more to be question'd, because he was oppressed, afflicted, and a Man of Sorrows? or his Love the less to him, because he was acquainted with Grief?

ROUSE up therefore from that Sluggishness of Temper, and Forgetfulness of your Profession, to which you are inclin'd. Remember in whose Hands you are, viz. in the Hands of your Heavenly Father, that loves you infinitely better than you love your self; who does not afflict us, but for our Good. Bear up with

an undaunted, and undismayed Courage and Constancy under your present Uneasiness for a while; the time will soon come, when all Distempers and the Causes of them shall be wholly removed; when God shall wipe away all Tears from the Eyes of his faithful Servants and Followers: The bare Apprehensions of which Day is attended with so much Comfort, as should, methinks, assuage and allay all our Pain, expel all our Melancholy Thoughts, still our Murmurings, and make the Cross of Christ a light Burden, as being very consistent with his Love to you, and in the Effects of it of great Influence on your Eternal Happiness.

To assist your private Retirements in Times of Sicknes, use these following Prayers.

A Prayer for the Sick when first taken ill.

Righteous art thou, O Lord, in all those Pains, and Sorrows, which punish my Sins, and try my Patience, and I have none to accuse or complain of for the same, but myself. I fly to thy Almighty Power, and unspeakable Goodness for Relief, and do not thou refuse to hear me, when I call upon thee. Give me Grace to account of my Distemper, as thy Fatherly Visitation, and to hearken both to the Rod, and to him that has appointed it; and not only to bear thy Chastisement with Patience and Submission, but to seek, that I may be

be made better by it; to inquire into the End for which it comes, and faithfully endeavour to answer thy Design in it. As it is a Scourge for my Sins, let it also be a Cure for them; so affectually awaken my Soul to serve and please thee, that I may no more return to Folly, nor ever allow my self in what tends to thy Dishonour and my own Destruction: Or if Death is to be the End of this my Sickness, let me die the Death of the Righteous, and let my last End be like his, that I may leave this World, as becomes a true Disciple of our blessed Lord, with a steady Assistance in his Mediation, an unconcernedness for the Things of this Life, an unfeigned Repentance for all my Sins, and a chearful Resignation of my Soul into thy Hands, as into the Hands of a Loving God, and merciful Father; through Jesus Christ our Lord. *Amen.*

For Ease when Sickness grows very painful.

LORD, look upon mine Adversity and Misery, which call aloud to thee for Ease; O most gracious God, my Pains are extreme, have Pity on me, and lighten them: In thine Anger remember Mercy, and that soon, for my Need thereof is great; send me seasonable Help and Strength at present, and everlasting Rest with thee in the End; through Jesus Christ our Lord, *Amen.*

Prayers

Prayers for a comfortable and happy Death.

GRANT, O Lord, that I may end my Days in thy Fear and Favour, and receive my Death, whenever it shall approach, not as my Curse, but as my Deliverance, as a Rest from my Labours, and an Entrance upon a Life, without Trouble, and without Sin: Remember not against me my manifold Follies, but let them all be done away by thy Mercies, and my blessed Saviour's Merits, and my own true Repentance; that I may come to my last Change without Guilt, and foresee its near Approach without Fear, or Impatience. And enable my Soul to strip itself of all fleshly affections, before it leaves my Body, and to be of like Mind and Disposition with the holy Angels, and beautified Spirits, before it goes and keep them Company. And in my last Trial, make me to watch all Opportunities of renouncing my own Will, and resigning myself to thine, and of shewing forth Devotion of Spirit, holy Obedience, Patience, Faith, and humble Confidence in thee, and exercise myself diligently, as my last Labours for Immortality, and for securing thine everlasting Mercy; through Jesus Christ our Lord. *Amen.*

Strengthen me, O God, in my last Agonies, and as my Strength decay, let my Pains wear off; but when my Strength fails, let not
my

my Faith fail; even in Death enable me to trust in thee. Deliver me from all violent Disorders of a troubled Fancy, or painful Delusions of my Ghostly Enemy. Oh! let him not be able to disturb and terrify me, or any ways to prevail against me. Have me in thy Custody, O Holy Father; for nothing can take me out of thy Hands. Give thy holy Angels Charge to stand about me, to guard and receive my poor Soul at my Departure, and to conduct and carry me to the blessed Receptacles of Rest and Peace. If it be thy gracious Will, O Lord, make my Pains short and my Death easy, at least not extreamly tedious, or grievous to me; but if thou hast otherwise order'd it, thy blessed Will be done; only give me Patience to bear them, and spiritual Comforts under them; and at thine own Time, make my Death my Passage to a joyful Resurrection to a blessed and eternal Life; through Jesus Christ our Lord. *Amen.*

In the last Agonies.

LORD, wash my Soul in thy Blood, that it may be presented without Spot unto thee. Let me die in thy Favour, rest in thy Peace, and rise again in Glory. *Amen.*

O blessed Jesus, I sue to thee for Mercy, and Forgiveness of my Sins; graciously hear me, O Christ, and save me.

By thine Agony and bloody Sweat, by thy

D

Cross

Cross and Passion, deliver me, O Christ, now in the Hour of my Death, and in the Day of Judgment.

O Holy, Blessed, and Glorious Trinity, three Persons, and one God, have Mercy on me, and receive my Soul : Into thy Hands I commend my Soul, for thou hast redeem'd me, O Lord, thou God of Truth. *Amen.*

A Thanksgiving upon a Recovery from Sickneſs.

O Holy and most gracious Lord God, who art infinitely good to all them, who put their trust in thee ; I have not only learned by the hearing of the Ear, but my own late, besides former Experience, has taught me, that thou art abundant in Goodness and Mercy. It is in thee I live, move, and have my Being, and thou hast, in a particular Manner, expressed thy Love to me, in lifting me up from the Gates of Death. Thou hast brought my Soul from the Grave, and hast kept me alive, that I should not go down into the Pit ; for this, and all other thy undeserved Favours, for ever blessed be thy holy Name. Lord, I earnestly desire, that my Heart may be duly affected with a Sense of them, and that I may never dare to abuse such transcendent Loving-kindness ; but whatever Length thou addest to my Days, may it be faithfully spent in observing thy Laws, and exalting thy Praise. I am by thy Mercy made whole ; make me also strictly watchful over my self, that I Sin no more, lest

a worse thing come unto me. Let the Consideration of the weak Condition I have been in, have such Influence on my Mind, that I may not dare to neglect or defer any part of my Duty, lest I be snatch'd away, before it be finish'd. I know not how soon I may be reduc'd to the same, or a worse Estate, when I shall be able to do very little for my self; cause me therefore to take Care in Time, to make my Calling and Election sure; that such a Visitation may be no Surprise to me, nor be able to terrify me with the Dread of an unhappy Death. As thou hast given me a Space for Amendment, give me moreover a Heart, carefully to amend whatever is amiss in me. Make me always mindful, how frail I am, and how unable to stand the Shock of another Sickness, whensoever thou shalt send it; and give me Grace, in the mean time, to do, what it may be then too late to wish I had done. Let no one Sin have Dominion over me, nor any Temptation prevail against me, or render me, in any wise, regardless of the indispensable Obligations I stand in to thee, my most loving Saviour and Deliverer. Work in me, both to Will and to do, according to thy good Will and Pleasure; and while thou seest fit to continue me here, let every Day thou addest to my Life, bring me a Step nearer to the Fruition of thine everlasting Glory. Grant this, O Father, for Jesus Christ's Sake, our only Mediator and Redeemer. *Amen.*

A Prayer to be used in the Church before Divine Service begins.

LET thy Merciful Ears, O Lord, be open to the Prayers of thy humble Servant, and grant that I may ask faithfully, and obtain effectually; and may hear thy holy Word with Attention, and obediently follow the same; through Jesus Christ our Lord. *Amen.*

A Prayer after the Service of the Church is ended.

O Lord, I beseech thee, mercifully receive those Prayers I have at this time offer'd up unto thee: Let thy holy Word take deep Root in my Heart; and be pleased to pardon all those Imperfections that have at this time accompanied my weak Performances; thro' the Merits and Mediation of Jesus Christ, my blessed Saviour and Redeemer. *Amen.*

A Grace before Meat.

Bless, O Lord, unto us the use of these thy Creatures; make us to receive them soberly and thankfully, and in the Strength of them to serve thee faithfully; thro' Jesus Christ *Amen.*

A Grace after Meate.

O God, who hast created us by thy Power, preserved us by thy Providence, redeemed us by thy Blood, and at this time fed us with thy good Creatures, thy holy Name be blessed, and praised, now and for evermore. *Amen.*

F I N I S.

Di-

oen
nt,
ain
ith
e ;

is

ive
r'd
eep
lon
me
the
ef-

efe
em
n of
rift

ver,
lee-
l us
lef-
ven.